

Pray for the Peace of JERUSALEM.

A

Visitation Sermon,

PREACHED AT

Gainsbrough,

May 7th 1691.

By **NATHANIEL TATLOR, M. A.**
and Master of the Grammar-School at *Brigg*
in *Lincolnshire*.

*Psalms 133. 1. Behold how good, and how pleasant it is
for Brethren to dwell together in Unity.*

L O N D O N,

Printed for *Abel Roper* at the *Mitre* in *Fleetstreet*. 1691.

THE JOURNAL OF THE

AMERICAN MEDICAL ASSOCIATION

CHICAGO, ILL.

BY WILLIAM L. WATSON, M.D.

THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION

CHICAGO, ILL.

TO THE
Reverend Mr. **JOHN HUTTON**,
ARCHDEACON of **STOW**,
And my Brethren of the Clergy in that Arch-
deaconry in the County of **LINCOLN**,
All Present and Future Happiness.

When I was obliged to appear to
preach a Visitation Sermon
amongst you, I made it my bu-
siness not to court Applause, nor use a popu-
lar Text; but to insist on what might really
be suitable to our Times, and serviceable to
our Church and Holy Calling.

And considering the Foreign War, our
Nation is engaged in, the intestine Schism our
Church and Religion suffers by, I could not
suppose a more fit Subject might be found,
than what I chose, to oblige the Prayers and
Endeavours of all our Church's Members
for its Peace; which I am sure none can be
against, but such Incendiaries as delight in
publick Miseries.

When

When I appeared, I must gratefully own,
the Serenity of your Complexions shewed what
you are happy in, and my Endeavours want-
ed, an inward Goodness and Candour.

But tho' my Sermon was then received so
kindly by many of you, yet have I and it met
with such Censures and Reflections since,
that I am forced to let it speak for it self.
And as I never yet was concerned in the
least Prosecution of any Dissenter (tho li-
ving always in the midst of them, I endea-
voured by Reasons to reconcile them to our
Church:) So I hope these Pages will de-
monstrate me to have had no other Design,
than the uniting us at home, that our Church
and Nation may be happy, whose Felicity next
to Gods Glory, I shall ever make the great
End of my Study, who am,

Brigg-School,
May 23. 1691.

Your Humble Servant,

Nathanael Taylor.

Psalms 122. 6.

Pray for the Peace of Jerusalem: They
shall prosper that love thee.

THIS Psalm, as also the two preceeding, and
Twelve succeeding Psalms, are stiled Psalms * Godwin's
or Songs of degrees; whether because * sung *Jewish Antig.*
upon the 15 Steps that went up into the House *1.2.c.1. p.69.6.*
of the Lord, as *R. David Kimchi, on Psal. 120,* thought, *Ainsworth, on*
and the *Chaldee* Interpretation favours; or because they *Psal. 120.*
were select Psalms chosen and sung by the Jews at their *Pelling's Good*
return from their *Babylonian* Captivity, as other Exposit- *old way. p. 50.*
tors † suppose, I shall not determine; both may be pro-
bable, these Psalms generally speaking of 'the excellency
of the Temple, inviting to it, and directing to Duty in it,
and some of them expressly² mentioning their Slavery
under, and happy deliverance out of their Captivity of
Babylon.

However, about the penning of this Psalm, Exposit-
tors || agree 'twas penned by the Prophet *David*, after || *Bacer Jans.*
he had conquered *Jerusalem*³ (which was then held by *Jun. Tremel.*
the *Jebusites*), and had brought the Ark of God thither, *2 Sam. 5, 6,*
and made *Jerusalem* the place of the publick Worship *7, 8.*
of God, who after owns *Jerusalem* and *Mount Zion* *2 Sam. 6. 85.*
the place where he would dwell, and where his Rest *Psal. 122. 4.*

B

should

A Visitation Sermon

¹ 2 Chron. 7. 12. should be ; as appears fully at Solomon's ' Dedication of the Temple.

² *Jerusalem* in the Original of the Text, is expressed in the Dual Number, ירושלם and some * thence think it to refer to the Earthly *Jerusalem*, the place of God's publick Worship here ; and the Heavenly *Jerusalem* where his Throne of Glory is, and his Saints with him, shall enjoy happiness hereafter : And indeed St. *John*, Rev. 21. 2, expresseth that place of Glory by *Jerusalem*.

But because those Heavenly Mansions are no ways disturbed with noise or clamour, can't be infested with Schism or Heresy, nor can the fury of Men or Devils disturb their Peace ; I shall humbly beg leave to suppose another sense of it, and that is, that *Jerusalem* in the Text, refers to the Church Militant on Earth, whether of *Jews*, as literally before Christ, or the Christian Church of both *Jew* and *Gentile*, by Allegory, since Christ as St. *Paul* useth it, *Gal.* 4. 26. And then besides some Modern Expositors, † the ancient Father St. *Prosper*, || expounds the place of the Christian Church.

Non in ista Hierusalem quæ occidit Prophetas & lapidavit ob se missos, quæ ad impietates multas stare non potuit, sed in illa Cælesti Hierusalem, quæ est Sanctorum omnium Mater, Filii ipsius stare letantur : Qui licet invia sint & adhuc illo tendunt, ita tamen quasi pervenerint gaudent, quia de Adipiscendis fide, forma non dubitat.

And if the Prophet *David*, and the *Jewish* Nation were so joyful under their Oeconomy, much more cause have the Christians to rejoyce under the Gospel Dispensation ; they had but the shadow, we the substance ; they believed in a Christ to come, we in a Christ already come.

And of all Christians, we the Ministers and Members of this best of Churches, the Church of *England*, have reason

† *Bucer & Jansen.*
|| St. *Prosper*
in *Psal.* 122.
2.

Preached at Gainsbrough.

3

reason to bless God for, and rejoyce in the happiness as yet continued to us, that we have *Peace in our Jerusalem*, that we may go into *the House of the Lord*; that we have liberty to dispence, and you to hear, and receive the Gospel and its Ordinances.

But since the Ambition of some, and the fiery Zeal of others from abroad, endeavour to consume us, the Schisms and Heresies at home to undermine us, many to divide us, the remissness in our Office, and irregularity in the Lives of our Members to betray us, it concerns every Christian and Minister to practise the Duty of the Text.

Nor is it beneath the greatest Prelate, or above the meanest Laick, while in the Church Militant on Earth, with *David* in this Psalm to delight in, and to be zealous ^{Psalm 122. 1.} for our Religion himself, and entreat others in the words to 6. of the Text, to *Pray for the Peace of Jerusalem, and let all prosper that love her.*

In the words are Three Parts.

Divis. of the Text.

I. A Precept, *שְׁלוֹם יְרוּשָׁלַם*, the 70 *Expetite. Jun. Tri-mel.*

II. *What to Pray for* *שְׁלוֹם יְרוּשָׁלַם* the Peace of *Jerusalem*, that there may be no War without to disturb her, nor Schisms within to divide her.

III. *The motive to this Prayer*; They shall prosper that love thee.

Of these in their Order.

I. Here is a Precept to a Duty, *Pray*, not coldly, but ^{Part I.} earnestly, for *Jerusalem's* welfare. Every mercy for our private use, or the publick Good, comes from God, ^{James 1. 17.} who ^{Mat. 7. 7, 8.} gives freely to all that importune him by Prayer; and

B 2

surely

surely we have little desire of, or care for our own or the Churches Peace, if we pray not for it : So great Mercies are worth our asking, or else God may justly think us unworthy their enjoying.

¹ *Psal.* 137. 5, 6. The Prophet *David* resolved never to forget his Jerusalem, and wished his Tongue might cleave to the roof of his Mouth, if he preferred not Jerusalem to his chief Joy. And how earnest do we find him interceeding with God for it ? *Do good unto Zion, O build up the Walls of Jerusalem.* But especially in Psalm 80, where he complaining of the Churches Misery, and how that the *Wild Boar* wasted it, and the wild Beasts devoured it ; Begs of God to return and visit his Vineyard, to cause his Face to shine on his People, and save them.

And surely this should excite our Zeal ; we are in as great danger, environ'd with Enemies who strive to devour us ; and our Church like its Dear Master, is nigh being Crucified between *Papists* and *Dissenters*. And 'tis the God of Peace that can only grant and continue ours ; 'tis he that makes Men of one Mind in an House, and who can cause our Enemies to be at peace with us, or stop their Fury against us.

And suppose no other means were left but Prayer, yet that may be prevalent with God to grant us Peace in our Days : The *Israelites* under their *Egyptian* Bondage, when denied the publick Worship of God, and deprived of uniform and unanimous petitioning him, for deliverance, had their Sighs and ⁴ Groans heard by him, and they prevailed with God to send them Moses for their Deliverer. And if the Sighs or Closet Prayer of a private Christian shall ⁵ be answered, and where Two or Three are met together in Christs Name, ⁶ he promiseth their Prayers shall be heard, how prevalent must the Prayers of an whole Congregation, yea of all the Members of this Church of God in this Nation be ?

When

¹ *Exod.* 2. 24.
3. 7.

⁵ *Mat.* 6. 6.
7. 7.

⁶ *Mat.* 18. 20.

Preached at Gainsbrough.

5

When God accepted of Solomon's Temple, he promised ¹ that in all Calamities, would his People assemble ² *Chron.* there and pray, he would hear them, and grant their De- ^{7. 14.} sires.

Nor are we without Instances of the prevalency of the Prayers of God's People in behalf of the Churches safety and its Enemies overthrow. Moses by Prayer ² prevailed for the Destruction of the Amalekites, and the preservation of the Israelites. When Hezekiah heard of Senacherib's Blasphemy against God and his Religion, and his Bloody design against his Church, he by Prayer prevailed with God to destroy ³ Senacherib's Army, and preserve his ³ *2 Kings 19.* Church. When Jerusalem's Wall was broken down, and its ² *Chron. 20.* Inhabitants were in a very distressed condition under Ar- ^{19, 25, 21.} taxerxes, Nehemiah prayed, and God gave ⁴ him favour ⁴ *Nehem. 1.* with the King, so that he got an order for the redress of the ^{Chap. 2.} City and People. In a word, while Daniel was praying for Jerusalem's restoration, ⁵ he had an Angel dis- ⁵ *Dan. 9. 20.* patched to inform him, that his Prayer was heard, and ^{21, 22, 23.} granted.

So that no Calamity or Troubles can be so great or many, felt and feared by the People and Church of God, but by Prayer they may prevail for Deliverance. And God is the same Almighty God as ever, his promises to the Christian Church as full and free as to the Jewish; and therefore to remove all Troubles felt; and to prevent all Miseries feared; let Ministers and People from the highest to the lowest, from one end of the Land to the other joyn in the performance of the Duty of the Text.

Pray for the Peace of Jerusalem; and the Lord grant us a gracious Answer.

But

A Visitation Sermon

But Prayer to God is not what alone is required of us for the Peace of *Jerusalem*. For Verbs of Affection in the Holy Language imply Action; nor can he have any earnest desires God should grant what he prays for, *the Peace of Jerusalem*, who takes not all care he can, and useth his utmost endeavours to promote it. And indeed the word *שלום* in the Text is from the *Radix*, *שלם* which is rendred by *Buxtorf*, not only *Petiit* but *Consuluit*; and the Prophet *David* explains it, *Psal.* 122. 8. by *I will seek thy Good*. And *Janfenius* in his Paraphrase on that Verse hath it: *Precando optavi tibi bona, & omni studio tibi prodesse, quod in me est conatus sum.* *Bucer* comments on it thus; *Omnes suas quisque curas, omnes cogitationes convertat, quo illi omnia secundat.* And he adds the Reason; *Nam quicquid serio petimus, ad id parandum quoque, si quid ad hoc modo possumus, totis viribus ferimur.*

So that we must not only in observance of this Precept, pray to God, and that with all Importunity, Zeal and Affection; but with our utmost endeavours seek after, consult for, and labour to promote what is the subject to be prayed for, and the Second part of the Text.

Part II. of the
Text.

II. The Peace and Prosperity, the Integrity and Welfare of *Jerusalem*, as the Original Word imports; but also *τὴ εἰς εἰρήνην τὴν ἐν ἱερουσαλὴμ*, as the Septuagint hath it, or *τὴ εἰς τὴν εἰρήνην τῆς ἱερουσαλὴμ*, as *Dr. Duport* translates it. In the 70, some suppose * an error of the Accusative *τὴν* for the Genitive *τῆς*, unless by way of Emphasis, the Psalmist meant; and the 70 would Translate it, O pray for the Peace, *the Peace* I say of *Jerusalem*. However † both will oblige our care, and endeavour to promote those things that make for the Peace of *Jerusalem*, of which I shall humbly offer Four.

* Janfen. in
loc.

Ainsworth in
loc.

I. U.

Preached at Gainsbrough.

7

1. *Unanimity in Doctrin*; Thus this *Jerusalem* of God is stiled a City compact together, *Psal* 122. v. 3. and the *Psalms* in our *Common-Prayer-book*, as a *Paraphrase* on it, render it a *City at Unity in it self*, and most agreeable to the Original, if we may take *Bithner's* * *Judgment*, who tells us the שונוה imports *Consociata*, united in one Society, *unanimous*; and yet as if this was not enough to declare its unanimity, the Original hath as it were an exegetical Word more וחדו signifying || *ad unum* || *Buxtorf. Lexicon.* *simul*; so that God's *Jerusalem* or Church, is a Society of People *Compacted, United*, and by such an *Unanimity* knit together.

* *Bithner's Lyr. ra Prophet. in Loc.*

And as the Rule of the *Jewish Church* for their Faith to which they adhered, was the *Law* ¹ and *Testimony*, declining what was not agreeable to it; and to this *Law* and *Testimony*, the *Scriptures*, our Saviour appealed ² to ³ *John* 5. 39. to prove himself to the *Jews* their promised *Messiah*. So our Church of *England* allows of nothing for *Doctrin* but what is plainly made known in *Scripture*, or may be genuinely deduced from it.

Our Faith is founded on the Sacred Word of God, epitomized in the *Apostle*, and explained by the *Nicene* and *Athanasian* Creeds, confirmed by the Writings and Decrees of the *Primitive Fathers* and *Counsels*, and sealed with the Blood of *Martyrs*.

Our Church in her *Articles*, adores the holy and undivided *Trinity*, without any *Rivals* of *Saints* or *Angels*; receives the Faith of *Christ* without any thing that destroys his *Divinity*, as *Images* and *Pictures*, or that nulls his *Humanity*, as *Transubstantiation*; and owns all his *Offices* without the *Doctrins* destructive to them of the *Pope's Supremacy* and *Infallibility*, of *Merits* and *Purgatory*, and so *Believers* of the *Gifts* and *Graces* of the *Holy Ghost*, as to be free from *Enthusiasm* or *Prophaneness*.

A Sermon Preached

ness. She admits of no Doctrin concerning many States of Creation, Apostacy, Grace and Glory that any way ecclipseth God's Glory and Mercy, and Christs Merits and Satisfaction ; but all things in her Articles and Homilies are so proposed, as may most set forth Gods goodness, and Mans vileness, our Misery by Sin, and Happiness through a Saviour, and all this in so plain and familiar a Stile, and in our own Language, that no Member of her, can justly plead a cause of Ignorance of her Principles.

Let us then be Unanimous in our Doctrins, and have a care of basely betraying or denying her, or Apostatizing from her : It becomes not us to prostitute our dear Mother to the pleasure of every Malecontented Adversary, to substract from her Ancient Catholick Principles, or to add to their new Opinions, as this or the other Party pleaseth, whose Zeal against our Church outruns their Knowledge of her Doctrins : And when I earnestly beg to lay aside prejudice and heat, and employ that Liberty of Conscience granted them, in searching impartially, and seriously weighing our Doctrin in the 39 Articles, and Book of Homilies ; I doubt not but they would soon find Reason and Religion perswading them to repent of their past Folly and Sin of Schism, and to unite with us, and pray for the Peace of our *Jerusalem, Our Church of England*, which is the envy of all Dissenters, and the Glory of the whole Christian World.

For us Ministers, in publick or private, to detract from the Doctrins of our Church, is *Judas* like, to kiss and betray her : And let us but seriously ask the Dissenters, or consider with our selves, should we recede from our Received Principles, where should we center ?

Are

Preached at Gainsbrough.

9

Are our Adversaries agreed what to ask? And if we should grant what they now desire, would they adhere to their present Proposals, or oblige their Congregations to unite with us? How indeed can this be thought on, when there are so many Sects contrary to us, and to one another amongst us? The Papists deny the Truth of our Church, because of their *Multitude*: The Dissenters separate from us, because we are so many, and not *selected Congregations*: The one upbraids us with *Novelty*, the other dislikes our *Antiquity*, and would have us change our Religion as often as they please.

To gain some, we must part with the Apostolick Regimen of our Church by Bishops; and instead of one, have every one to Lord it over us. To bring in others, we must throw away Infant-Baptism, and reduce the Church to Heathenism again, and make it always gathering, never gathered. To engage a third Party, we must deny all Christianity, in a manner, Christ's Incarnation, both Sacraments, the Resurrection of these our Bodies, and must own an Infallibility in every one, whenas now but one pretends to it, and he grandly mistaken in it too. To reconcile the Papist, we must disown almost all the Articles of our Church, and not only them, but of our Creed also; and receive Twelve new ones on necessity of Salvation, tho' of no longer Date as such, than the *Trent* Conventicle. Nor is this all, to unite with them, we must not only lay aside Christianity, but our Humanity also; and must deny our Reason and Senses to believe *Transubstantiation*: For tho' we see, smell, taste, and feel Bread and Wine, yet must we believe it to be Christ's Flesh and Blood, the same he had of the *Virgin Mary*.

And now consider where we should stop, or what a Chaos our Church would thus be! *Jerusalem* would be-

C

come

come a *Babel*; and it would be a strange Reformation, in order to our being purer and better reformed, to lay aside Religion, Reason, and our Senses, and turn any thing but Christians and Men.

* Cotta in Cicero. de Nat. Deorum l. 3.

The Heathens had a Form of Doctrine delivered down to them, to which they so adhered, that one faith*,

Opiniones a majoribus acceptas defendam, & defendi semper, nec me ex ea opinione quam a majoribus accepti de cultu Deorum immortalium nullius unquam oratio aut docti aut indocti movebit. Much more reason surely have we to keep to our Religion which is truly Apostolical, was that Faith once delivered to the Saints, and in which being constant to Death, we may expect a Crown of Life.

Fude 3.
REV. 2. 10.

Let us then not be wheedled or frighted to recede from Antiquity, or be imposed upon by Novelty. We have subscribed the Thirty Nine Articles, and they include the Book of Homilies. Let us not then, against our Judgment, our solemn Profession and serious Subscription of them, turn from, or be ashamed of the best of Churches: Such Persons may remember that *Hymenæus* and *Philetus* are stigmatized for their Apostasy to all Posterity.

1 Tim. 7. 20.

Let us rather propagate this Faith by Catechizing, that the People committed to our Care, when Men, *may not be Children tossed to and fro with every wind of Doctrine*, and after some years preaching among them, have need to be taught again what are the first Principles of the Oracles of God.

Eph. 4. 14.

Heb. 5. 12.

The Heathens own the necessity of instructing Youth.

*Theog. v.
1001. 2.

* ----- Ορεστικός Ίβρις
"Αγλαον αἶθε εἶπον ἐν ορεστικῇ ἐκείνῳ."

† Cicero, l. 4.
ad Heren.

The *Roman Orator* † accounts it a great piece of Wisdom, and the greatest Service we can do in our Generation:

Preached at Gainsbrough.

II

ration : God calls for it, and our Church enjoyns * it, Prov. 22. 6. Can. 59. punishing its continued neglect, with Suspension and Excommunication ; most, if not all Dissenters practise it. And shall they be industrious to propagate Error, and be not careful to train up our People in the true Faith? God forbid!

Let our past remissness make us more zealous in this Practice. Our Church enjoyns a Catechism which contains the Summ of the Christian Religion, the *Credenda* in the Creed, the *Agenda* in the Ten Commandments, the *Petenda* in the Lords Prayer, and the *Recipienda* in the Doctrin of the Sacraments ; and she explains them all concisely, obliging her Members to their performance from their Vow in Baptism, and the Benefits they receive thereby.

This Practice would stop the Divisions of this, and lay the Foundation for the Peace of our *Jerusalem* in another Generation, by causing an Unanimity amongst Men in Religion ; to which see how earnestly St. Paul beseecheth all Christians from their being Children of one God, Members of one Christ, &c. Eph. 4. 1, 2, 3, 6.

And let me beg, (with the sincerest Affection of a Christian and Minister) the Dissenters to unite with us against a Common Enemy, and not expose themselves and us to inevitable Ruin, by their needless Divisions ; for its impossible (if they bring Ruin upon us) themselves should escape in that publick Misery.

In a word ; If a common Officer commanding you in the King's Name, can make you keep the Peace in a Civil Sense ; if *Julius Caesar* could, and did appease the *Roman Decumani* when multiplying, by that Trisyllable, *Quirites*, intimating they were *Roman* Gentlemen and Souldiers, and ought not to quarrel amongst themselves ; let me as an Ambassador of the God of Peace, beg, and Sueton. Jul. Caf. c. 78. 2^d Cor. 5. 20. begging

St. Prosper in
loc.

begging prevail from that Tetragrammaton compounded of quiescent Letters, with every of the Members of Christs Church, or that own themselves the Children of the God of Peace, by Unanimity of Doctrin to endeavour the Peace of our Jerusalem, and let our Prayers, and St. Prosper's words conclude this Head, *Fiant unitas & abundantia diligentium te.*

Psalms 122. 4.

2. Another thing conducing to the Peace of Jerusalem, is, *Uniformity in Worship*: This we find the Israelites exemplary in, in this Psalm, *Let us go, say they, into the House of the Lord-- our feet shall stand in thy Gates, O Jerusalem, whither the Tribes go up, the Tribes of the Lord unto the Testimony of Israel, to give thanks to the Name of the Lord.*

Arist. Polit.
l. 7. c. 8. T. 3.
p. 581. c. 9.
p. 583.

They must be very Strangers to Heathen Writers, who know not, that as they had their Gods, so they had their Temples set apart wherein to worship them, and a distinct Order of Men to be Priests to perform that their Worship; which Order, the Philosopher (to the shame of many Christians) accounted *Πρότερον*, the chief Order; and he gives this good reason for it, because they had, *ἡμετέριον θεῶν ἱερὸν*, the Care of Divine things, the Worship of their Gods.

Liv. l. 4. c. 30.

And that they had Forms of Prayer, is plain from their Historian, who tells us, That when through a great Drought, about 226. V. C. Diseases fell on Man and Beast, *Animos multiplex Religio & pleraque externa invasit, novos ritus sacrificando, &c. Donec publicus jam pudor ad primores civitatis pervenit, cernentes in omnibus viris sacellisque peregrina atque insolita piacula pacis Deum exposcende: Datum inde negotium Aedilibus, ut animadverterent, ne qui Dii nisi Romani, nec quo more quam patria colerentur.*

And

Preached at Gainsbrough.

13

And as for the Jewish Church, that was under a Theocracy, the immediate Government of God himself, and had Forms prescribed by him, and observed by them.

Aaron and his Sons were especially set apart by God for the Ministry, and were consecrated by Man also; they had their appointed places for Worship, the Tabernacle in the time of their sojourning, and the Temple after; and the People were (especially the Males) obliged to appear three times in the Year before the Lord, in the place the Lord had chosen, which was where the Ark or Tabernacle was, at first in *Shiloh*, after at *Jerusalem*, where the Learned *Mede* observes, they had not only stated times by God, but a place; they were to appear not at every place of their own choosing, but at one of the Lords choosing. They had also general Feasts appointed by God, the *Passover*, agreeable with our *Easter*; and their *Pentecost*, or Feast of Weeks suitable to our *Whitsonide*. Their Sacraments of the Circumcision and the Passover, with their Order and Ceremonies, were appointed by God to be observed by them, on pain of being cut off from *Israel*. Yea, they had Forms of Prayers and Praises prescribed them by God: Thus Aaron was ordered how to bless the Children of *Israel*, or pray to God for them. And the Lord spake unto Moses, saying, speak unto Aaron, and unto his Sons, saying, On this wise ye shall bless the Children of *Israel*, saying unto them, The Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious to thee; Which Form we use in our Visitation of the Sick. Thus also in a time of Gods punishing them, *Hosea* from God tells the people a Form of Prayer, saying, Take with you words, and turn unto the Lord, say unto him, Take away all our Iniquity, and receive us graciously, so will we offer the Calves.

Heb. 5. 4.
Exod. 28.

Mede's Works,
l. 1. c. 48. on
Deut. 16. 7.
Assembly in
Deut. 16. 17.

Gen. 17. 10.
Exod. 12.

Numb. 6. 23.
24. 5, 6.

Hosea 14. 2.

A Visitation Sermon

Calves of our Lips. And by the Prophet *Joel* a publick Fast being set apart, the Ministers were charged to use what is part of our Litany, *Spare thy people, O Lord, and give not thine heritage to reproach.*

But what need particular Instances of the Jewish Forms of Prayer, whenas the whole Book of *Psalms* was the Jewish Liturgy, or their Vocal Service, which is intimated by the Titles of the *Psalms*, shewing them to have been recommended to the severall Choirs and Masters of Musick; and by their beginning with *Oremus, Canticum, Deo, Venite exultemus*, tis plain they were Forms used by the *Jews* in their praying to, and praising of God.

And as for the Christian Church, the ever-blessed *Jesus*, our great Lord and Master, not only instituted the Christian Sacraments, Baptism and the Supper of the Lord, as agreeable (as could consist with the Gospel Oeconomy) with the Jewish Circumcision and Passover, which were Types of them, but did himself teach his Disciples and all Christians a Form of Prayer; for tho He in *Matth. 6.* seems to propose it as a Pattern to pray according to it; yet at another time when his Disciples asked him to teach them to pray, as *St. John* also taught his Disciples: He charged them in expresse Words, when they prayed, to say, *Our Father which art in Heaven, &c.* And himself and his Apostles used Forms of Prayer: Thus our Saviour, tho' filled with the Holy Ghost above all Pretenders to it now, yet repeats the same Petition in the same Words thrice, *Father, if it be thy Will, let this Cup pass from me.* And *St. Paul* in most of his Epistles useth the same Form of Prayer in the beginning, as *Grace be unto you, and Peace from God the Father, and our Lord Jesus Christ.* And he useth also the same Form of Blessing at the end of them: *The Grace of our Lord Jesus*

Joel 2. 17.

*Model. l. c. 1.
p. 2, 3.*

*Luke 11. 1, 2.
8, 4*

*Mat. 26. 39,
42, 44*

*Rom. 1. 7.
1 Cor. 1. 3.
2 Cor. 1. 2.
Gal. 1. 3.
Eph. 1. 2.
Rom. 16. 24*

Preached at Gainsbrough.

15

Jesus Christ be with you all, Amen. And since the Apostles days, 'tis easie to prove Forms of Prayer have been used by the Christian Church all along in the publick Worship of God.

1 Cor. 16. 23.
Phil. 4. 23.
1 Thess. 5. 28.
2 Thess. 3. 18.
Philemon 25.

And since the Church of God always used Forms of Prayer, why should not we be uniform in our Worship? A Worship serious and devout, concise and pæthetical; a Service suited to all Occasions of Prayer or Thanksgiving for the Church in general, or private Christians in particular. A Liturgy compiled and reformed from Popish Errors by those who died Martyrs for it, and did especially recommend it to Posterity.

Dr. Cumber.
Dr. Falkner.
Dr. Hamond.

Our Worship, blessed be God, is not concealed from the people in unknown Tongues, as the Popish is, and must be where Popery prevails; for in our time some of the French Bishops and Clergy having translated the Roman Mass-Book into the French Tongue, that that People might understand it; The then Pope Alexander VII. damned the Book and Translators as Heretical, orders the Book to be burnt, and the Translators to be excommunicated. So great a Crime is it for poor Souls in that Communion to understand their Prayers, who only say them as Parrots, who are taught to prate they know not what: But thanks be to God, our Service is in the known Tongue of the Nation; so that every Member of our Church may (as St. Augustine saith a man ought) serve God, not chattering like Birds, but with the Reason and Understanding of a Man.

Fox. Aët. vol.
Oracles of God,
a Christ. Birth-
right, by the
Author of the
Whole Duty of
Man, p. 183. 4.

St. August. on
Psal. 18.

Every person of our Communion may know what Petition or Thanksgivings are to be put up to God, and so joyn them with suitable Affections.

And indeed our Devotions are accompanied with such Zeal and Fervency by all true Members of our Church, that.

Tertul. Apol.
c. 39.

that as *Tertullian* styles it, *We offer holy Violence to God, besieging him by Prayer.* And like those Devotions in *St. Basil's* time, through the Unanimity, Uniformity, and Zeal of the Devotees, the thunders out Prayers and Praises, each Member striving to exceed other in this holy storming of Heaven for Mercies wanting, and in returning Praises for Blessings received, and all this without any expectation of our Prayers being heard or answered for our Merits, but through the Merits and Mediation of the ever-blessed Jesus alone.

3 of Unifor-
mity, 12 Car.

Let us, Ministers, then be uniform in our Worship; we have all declared our unfeigned Assent and Consent to all things in our Service, before our Respective Diocessans at our Institutions, and before our several People soon after our Inductions; and 'twould be a shame to us, and a Scandal to the Church, for us to act otherways.

And as for our Brethren of the Laity, What can they desire better, and more edifying than our Divine Service, where they know what to petition, and to bless God for, and may joyn both with suitable Affections, and are not confined to the Extemporary Prayer of a Minister, with any of whose Petitions they know not whether they can joyn, till heard; and too many may, upon good grounds probably, not say, *Amen*.

The Minister being the Mouth of the People to God in Prayer, as he is the Mouth of God to them in preaching, ought to pray what the people understand, may be most affected with, and may heartily say *Amen* to; which surely is best done by a Form of Prayer understood by them before. This would prevent that Confusion the Church and Congregation would be in, if every one was left to his private Devotions and Petitions.

St. Paul

St. Paul rejoiced to see the Order in the Church of the Colossians; for, by their Uniformity in Worship, an awful Reverence would be gained to Religion, and its very Enemies could not but think them the Servants of the God of Order; whereas should one come into a Congregation that is not uniform, but one hath an Hymn, another an extemporary Prayer, a third a Form, nevery one as he thinks fit at his Devotion, would not a Man think that Congregation mad, as St. Paul infers; and however grants, *such a Course unedifying, and not of God, who is not the Author of Confusion, but of Peace, as in all the Churches of the Saints.* 1 Cor. 14. 23, 26. 33.

Yea, was the greatest Pretender to, or Pleader for Extempore Effusions against Forms of Prayer, but to speak to his Landlord, a great Man, or however to the King, I am confident he would a little consider, and promeditate what Form of Words he should express himself in; much more ought we to do, when we who are but Dust and Ashes, are to speak in our Prayers to the great God. Solomon's Advice surely is very necessary, *That we take heed when we go into the House of God; and be not rash with our Mouths, or let our Hearts utter any thing before God; for God is in Heaven, and we upon the Earth, therefore let our words be few.* Eccles. 5. 1. And indeed to avoid the Battology of the Pharisees, our Saviour taught us that *Compendium*, the Lords Prayer. Mat. 6.

And let any Opposer of our Forms consult but their Directory, and they will find almost as great a Formality, and as strictly enjoined, tho' with less Piety and Devotion. And the very Compilers of that Book in its Preface declare for Uniformity in Divine Worship, for two Reasons; (1.) *To answer the Expectations of other Reformed Churches;* and, (2.) *To perform what they were obliged to, by their Promise in their Solemn League and*

Directory, Preface, p. 8.

D

Covenant.

Covenant. Now how can they be uniform without a Form? Or can their *Direction*, which they established, (when they threw away the Churches Liturgy) shew their Uniformity, when every Minister is left to pray as he pleaseth? 'Tis true indeed, it prescribes and enjoyns the Matter and Pattern of Prayer, why then may not in words to express that Matter in, be enjoyned? Is not the prescribing the Matter for Prayer, as much formal, and as great a stinting of the Spirit, as to enjoyn fit words? Or can the Spirit dictate Words, and not the Matter, to their Pastors? If they be for Uniformity, why not pious Matter in suitable Expressions, as our Liturgy enjoyns? If not for Uniformity, Why do they pretend to it, and by their Reasons for that pretence, grant what is easily proved, *That all the Reformed Churches beyond Sea, whether from Calvin or Luther, and also the Assembly of Divines themselves did see the Necessity and Advantage, and did use Forms of Prayer, and that with great Reason.*

For surely the Prayer put up by the whole Congregation, with which all Congregations of our Church through the Nation joyn, must be more acceptable to, and prevalent with God, than the private Prayer of a single person that hath scarce another in the whole World joyning with him.

But however they please to act, let us, the Ministers and Members of the Church of England, adhere to our Liturgy and Uniformity in Worship. Let the Ashes of our Reformers and its Compilers, warm us with Zeal for it, and make us ashamed to disown that for which they died.

Let us shew our selves *the Tribes of the Lord*, as the Text imports, by our Uniformity of Worship in our *Jerusalem*, that our Prayers may be prevalent for its peace:

And

Ludovicus
Capellus,
Thes. Theolog.
de Liturgia, p. 656,
ad 670.

psal. 122. 4.

And let others that will not do so, answer it at their perils; the Text implying, *they are not*, nor do belong to the Tribes of the Lord, that neglect this uniform Worship of him, as St. Prosper remarks on that Verse.

St. Prosper *in loc.*

2. A third thing tending to the peace of Jerusalem, is *Impartiality of Discipline*. The People of the Jews had God himself for their Legislator, and had both Civil and Ecclesiastical Laws to punish Sin by; and so have we Christians from the same God and Christ, in the Holy Scriptures of the Old and New Testament, the just and holy God endeavouring in them by Threats of Temporal, Spiritual, and Eternal Misery to deter the Wicked from the evil of his way, and by Promises of Felicity for both Soul and Body here and hereafter, to encourage the Good in the way of Holiness.

But, alas! such is man's stupidity, that he is led more by Sense than Faith, and is more afraid of temporal Mules and Punishments from the Civil and Ecclesiastical Magistrates, than of the Frowns and Threats of Eternal Vengeance from the great God.

And therefore, as the Philosopher observed, *καὶ ἐν τῷ νόμῳ τοῦ ἀνθρώπου ἀπογορεύεται τὸ καλὸν, καὶ ἐν τῷ νόμῳ τοῦ θεοῦ καλὸν ἐστὶν ὁ νόμος*. The Law of Nature commanding us to live according to every Vertue, and forbidding every Vice: All Nations have provided Laws for the punishment of the one, and the encouragement of the other.

Arist. *1. 5. c. 5.*
de Moribus.
T. 3. p. 79.

And were the Statutes and Laws Civil and Ecclesiastical of our Nation, impartially executed, we should soon see Sin disgraced, the Sinner ashamed, the Sabbath better kept, our Churches fuller, and have greater hopes for the peace of our Jerusalem.

Let not then those to whom the Executive Power of them is committed, connive at, or partially punish sin, lest we incur the Censure we cast on the Church of

Letter to Bishop,
1689.

Rome too justly; of selling Pardon of Sins for Money. I would gladly hope the Concern of our Religion, the Danger we are in, the late Request and Command of our Governours, will engage the impartial procedure of Justice to punish Vice where-ever.

But this being not mine, but the Civil and Ecclesiastical Magistrates Province, I shall leave it, and only beg they would endeavour by such a good Administration, the Peace of *Jerusalem*, to which nothing can more conduce than it, as what would promote what I shall urge in the last place for *Jerusalem's* Peace; and that is,

Plautus Persa.
Act 4. Sc. 4.

4. *Integrity and holiness of Conversation* in all its Members. The Comedian's Observation is very true; *Opidum, si incole bene sint morati, pulchre munus arbitror*: But if Vice abound in a City or Nation, *Centuplex moris rebus secundis parum est*. And the sacred Writ affords as many sad Instances of persons, whose sins cried for, and pulled down Vengeance on the places of their Habitations, witness the Inhabitants of the old World, and of *Sodom* and *Gomorrah*.

Gen. chap. 6, 7.

Gen. chap. 18.

Lev. 11. 44.

1 Tim. 2. 19.

Titus 2. 11,

12, 14.

Sin disturbs inward Peace, hinders outward Comforts, and exposeth to inevitable Ruin; no wonder then every of Gods People the Jews were charged to be Holy, as their God was Holy; and we Christians are commanded, if we dare to name the Name of Christ, to depart from Iniquity: And if we expect Salvation through him hereafter, to be a peculiar People to him in serving him here.

And if the sins of common Christians add to the sins of the Nation and Church, and call for Vengeance on both, much more will the sins of Ministers be provoking.

Dr. Cave's Introduction, to vol. 2. L. Fathers, p. 33.

The Learned Dr. Cave tells us, the very Heathen Emperor *Julian* commanded the Heathen Priests to abstain from all vile and wicked Actions, to study, and live strictly, performing Religion with a great care.

We

We are sure the great God forbids all *Natural*, much more *Moral* Deformities in his Ministers under the Law, Lev. 21. 23. and charged them to bear on their Breasts *Urim* and *Thummim*, Exod. 28. 30. Learning and Sincerity, and on their Foreheads 36, 39. &c. or Conversation, *Holiness*. And Christ, under the Gospel, expects no less. The Charge St. Paul gives to St. Timothy, and in him to all Ministers, is great; To be an 1 Tim. 4. 12. Example in Conversation as well as Doctrine, in Purity as well as Faith. And no Church can more strictly injoin her Ministers an Holy Life, than ours doth. Can. 75.

But since the best of men on this side Heaven have their failings; and as St. Paul himself found reason to complain of his *sinfulness*, I shall turn my Advice to you, Rom. 7. 18, 19. into Prayer to God for us all, in our Church's Words for all her Ministers; That God would so replenish all of us called to this holy Function, with the Truth of Doctrine, and Innocency of Life, Prayer for Ember Week. That both by Life and Doctrine, we may set forth the Glory of our God, and set forward the Salvation, not only of our selves, but of all men. And I promise my self, that all of us will endeavour effectually to answer, *Amen*.

And thus have I considered the *things* that make for the Peace of Jerusalem, which we ought to pray for, and endeavour after: *Unanimity in Doctrine, Uniformity in Worship, Impartiality in Discipline, and Integrity in Conversation.*

And to incite to the practice of these, I shall very briefly add a few Motives.

1. The Zeal the Heathens had for their Religion: For tho' by our Apostacy we depraved Gods Image, in which we were created; yet the very Remains of that Image in fallen Man did dictate to him the Being of a God, and that he ought to be worshipped; so that the Roman Orator brings in one Saying, *Omnino immatum est,* Cicero l. 2. de Nat. Deorum.

in animo quasi insculptum Deos esse — esse Deos ita perspicuum est, ut id qui negat, vix cum sana mentis existimem.

Cicero l. 1. de Legibus.

And the Orator himself saith, *In hominibus nulla Genes est neque tam immansueta, neque tam fera, quæ non (etsi) amisi ignoret qualem habere Deum, deceat tamen*) habendum sciat. And the Philosopher tells us how God is known by them; *ἡ δὲ αὐτῶν τῶν ἱερῶν διακρίσις τὴν ὁρὰν ἔχει, καὶ τὸ δὲ αἰετὸν ἀπαιτῶν, καὶ τὸ ἐκ τῆς γῆς καὶ τὸ ἐκ τοῦ οὐρανοῦ ἀπορῶν. Οὕτως ἔργα εἶναι τὰ τῷ νόσμον ἐπιτελεῖται.* And as they acknowledged a God, so they seldom mentioned his Name, especially *Jove's* (which may probably be a Contract of the Jews, and our *Jehovah*) without some Epithet declaring their Esteem of, and Honour for him; as *Jupiter Optimus Maximus, Immortalis, &c.*

Sueton. Aug. Caesar, c. 53.
Bishop Taylor
L. of Christ.
S. 4. p. 25.
Platina, f. 6.
Euseb. Hist.
l. 2. c. 2.

And 'tis probable they had some notion of a Christ, and the Son of God becoming Man; and perhaps this was the reason why about the time of our Saviour's Birth, *Augustus Caesar*, in Honour to our Saviour, *Dominum se posthac appellari, ne a Liberis quidem aut Nepotibus, vel serio vel joco passus est.* However, 'tis certain *Tiberius Caesar*, under whom our blessed Saviour suffered, would have had our Christ reckoned among the Number of their Gods.

And as they had thus a Notion of God, and Honour for him, so they made it their first and chief Business to take care of his Worship: Thus one;

Pythag. v. 1.
Phocyl. v. 6.

Ἀδανὰτος μὲν ἡμεῖς Θεὸς ὅπως ἄς διακρίσας
τίμα — And another, *ἡμεῖς Θεὸς τίμα.*

Nor was the Worship of God their chief Business, but they were zealous and uniform in it; thus *Ovid* brings in *Jupiter* declaring it:

Ovid. Metam.
l. 1.

Signa dedi venisse Deum, vulgus precari
Cæperat —

And of *Dencalion* and *Pyrrhus's* Zeal, *Ovid* tells us thus:

U

Preached at Gainsbrough.

23

Lib. eodem.

Ut Templi refigere gradus procumbit iterque,

Pronus humi, gelidoque pavens, dedit oscula saxo.

But it would be tedious to insist on their Devotion, let one Instance serve for all, to shew their Zeal for Religion. Val. Maximus saith of the Heathen Rome; Om-

Val. Max. l. 1.

nia post Religionem ponenda semper nostra Civitas duxit, etiam in quibus summa majestatis conspici decus voluit.

c. 1. n. 9.

Surely then we Christians, and Ministers of the best of Churches, ought to esteem its Peace, and our Religion more than our Lives and Fortunes: A Religion far better than they (poor Creatures) could pretend to. Their Heathen Idols, even that at Delphos, being silenced at our Saviour's Death, as Plutarch himself grants, and others witness; which was a Demonstration that Christ came to put an end to their Idolatry; and certainly if they were so zealous for their Idolatry, it should excite our Zeal for Christianity, and our Prayers and Endeavours for the promoting and continuing the Peace of our Jerusalem.

Plutarch. de Orac. defect. Dr. Cave in Introduction to v. 1. L. Fash. p. 10. Dr. Heylin's Cosmog. l. 2. Phocis.

2. Consider the fidelity of the Jews to their Temple and Religion. Scripture abounds with Evidences of their strictness in their Services and Devotions, and how hardly any of them closed with Christ, when he came, tho' their promised Messiah, but in zeal to their Law and Church, they cryed out, Crucifie him, crucifie him.

And as for the Honour the Jewish Nation had for their Temple at Jerusalem, 'tis recorded, That when the Emperor Cajus, after our Saviour's time, would have had his Image set up in the Temple at Jerusalem, with the Title he had assumed to himself, of New Jupiter, all the Old Men, Young Men, and Boys in one rank, all the Old Women, young Ones, and Virgins in another, offered themselves to be slain by the Emperor's Fury, rather

Philo Legat. ad Cajum, cited by Bp. Usher in preface of Princes obed. of Subject. p. 191, to 198.

Euseb. Hist.
l. 3. c. 5, 6, 7,
8.

Dr. Cave, v. 2.
L. F. L. St. Si-
meon, p. 94, 95.

v. 1. L. F. L.
St. Stephen,

p. 11. L. St.
Cyril, p. 352.

353.

rather than they would suffer their Temple to be pro-
faned with Idolatry.

Tho' afterwards this Temple of *Jerusalem* was de-
stroyed by *Titus Vespasian*, and scarce one stone left up-
on another, according to our Saviour's Prediction,
Math. 24. And when the Emperor *Julian*, to prove
Christ a false Prophet, did encourage the *Jews* to re-
build it, no sooner had they cleared the Rubbish, and
laid the Foundation, but a terrible Earthquake shook
it down, and all the Buildings about it, and destroyed
the Undertakers of it: And when the next day others
attempted it, a great Fire broke out, and forced them
to give over, as is attested by Writers Heathen as well
as Christian.

By which the ever-blessed Jesus demonstrated his put-
ting an end to the *Jewish* Oeconomy, and his bringing
the World to a purer Religion, that of the Gospel,
Christianity. And surely if the *Jews* were so zealous
for, and so faithful to their Religion, which was so ob-
scure and chargeable, so burthensom and troublesome,
we should joy in all our Prayers, and use all our Ende-
vours for the Peace of our *Jerusalem*, and the Welfare
of our Religion which sets us free from that Yoke of
Bondage, easeth us of those Burthens, and makes our
Service perfect Freedom. Especially,

g. If we consider the Zeal of the Primitive Christians,
who, rather than they would comply with the Worship
of false Gods, or suffer their own Worship of the true
God to be profaned, were themselves sacrificed, and
rather chose to part with their Lives, than their Reli-
gion, witness the Disciples and Apostles of the ever-bles-
sed Jesus, most of whom died Martyrs, witness the Ten
Primitive Persecutions; in the last of which under *Diocle-
sian*, 'tis said 5000 Christians were martyred for
every

Gal. 5. 7.

Mat. 11. 28,

29.

Dr. Heylin's
Cosmog. lib. 4.

l. 3. p. 192,

293.

Leigh on Ca-
sars, p. 247. 9.

every day of the year, except the first of *January*, on which they shed no Blood, as *St. Hierom* writes. Nor did our Religion lose by their Sufferings, but was rather the more propagated, occasioning that Christian Adage, *Sanguis Martyrum est semen Ecclesie.*

Let the like Zeal be in us, our Faith is the same, our Hopes, and Encouragements of Support under, and of Glory after Sufferings, are as great as they had; they were Flesh and Blood as well as we. Let us not then fear to bear a Cross with Christ on Earth, if call'd to it, since we expect to wear a Crown with him in Heaven.

Death we must meet with; and to suffer it for Christ's and our Religion's Cause, will make that which is a Debt to Nature, an Advantage to us; our thus suffering here, adding to our Crown of Glory hereafter. For assuredly, if they who live to Christ, shall be happy with Christ, much more shall they be glorious, who with the Noble Army of Martyrs, die for Christ, rather than they will disown, or betray him. 2 Cor. 4. 17.

4. Let us be earnest and zealous in our Prayers and Endeavours for our Religion, and the Peace of our *Jerusalem*, from the sad Effects of Schism in the Church, and Civil War (its usual Product) in the State. See how *St. Paul* brands those who cause Divisions, and deters us from them: *Now, I beseech you, mark them which cause Divisions and Offences contrary to the Doctrine which ye have learned, and avoid them: For they that are such, serve not the Lord Jesus Christ, but their own Bellies, and by good Words and fair Speeches, deceive them that are simple.* And the same Apostle tells us of some that withstood *Moses* and Gods Institution among the *Jews*, as *Jannes* and *Jambres*; and he parallels the Christian Schismatics with them, who having a shew of Godliness, but not the power of it, creep into houses, and lead silly Women captive. Rom. 16. 17.
2 Tim. 3. 5.
to 9.

Lev. 10. 2.

Numb. 16.

H. b. 5. 4.

Exod. 28.

1 Joh. 3. 1, 2.

1 Joh. 20. 21.

1 Tim. 5. 22.

Titus 1. 5.

captive. We read also of some that usurped the Priests Office under the Law, as *Nadab* and *Abihu*; but their false Fire provoked God to burn them; and *Korabido* ing the like, the Earth opened and swallowed him up, and Fire burnt his Companions. Let this deter all from Schism and usurping of the Priests Office, who are not called to it, as God under the Law and Gospel, appoints; called by God, and consecrated by Men in Authority to do it, as *Aaron* was. Yea, *Christ* himself, tho' endowed with a greater measure of the Spirit, than any now can pretend to, yet took not on him that Office, without a Commission from his Father, as *Nicodemus* grants.

And as God sent him, he sent his Apostles, ordaining them to the Work of the Ministry, and they ordained others, and appointed Bishops over Churches, and charged them to lay hands suddenly on no man, and to ordain them whom they found fit for the Ministerial Office.

Let the black Mark *St. Paul* (as is premised) fixeth on the Schismatick, deter from it; and surely none can be fond of becoming their Proselytes, whenas twice *St. Paul* stiles all such, *simple People, and silly Persons*, Titles with which few are pleased.

And as the ill Consequences of Schism in the Church may incite us to pray for the Peace of *Jerusalem*, and oblige us to unite among our selves, so surely the Danger and Fears of a Civil War in the Nation (the usual Effect of Schism in the Church) will enforce us to the Duty.

Methinks that dreadful Account of the Civil War between *Cesar* and *Pompey*, *Lucan* gives us, may affright us

Lucan, l. 2.

v. 102. 3.

*Stat cruor in Templis, multaque rubentia caede
Lubrica saxa madent, nulli sua profuit aetas;
Non sensu extremum pinguit urgentibus annis,*

Præci-

Preached at Gainsbrough.

27

*Præcipitque diem, ne primo in limine vita
Infantis misera nascentis rumpere fata.*

*—Infandum Domini per viscera fœrum
Exegit famulus, Gnati maduere Parentis*

*Sanguine, certatum est cui ceruix caesa parentis
Gederet.*

Aquila cecidere manus, exsternaque lingua.

Palpitat, & muto pacum ferit aere motu

Hic aures, alius spiramina narvis adunca

Amputat, &c.

Lucan lib. cit.
v. 145.

V. 180.

But we need not go so far for sad Instances of the Effects of Civil Wars; if we look back into our late Times, might we not find our Church a Chaos, and the Nation an *Aceldama*, when Persons out of a pretended Zeal against Popery, murdered their Lawful Sovereign, and were imposed on by Popish Emissaries in their several Conventicles?

What Person was then so sacred? What Place so secure, but it was profaned and injured? The Royal Diadem and Sacred Mitre trod under foot, and no tie of Religion or Nature hindered them from Sacrilege and Murder. From which Wounds our Church and Nation yet retain Scars, and the Original of all our late or present Fears may be thence dated.

Let then the fiery Zeal of those of the *Roman* Communion, (whose most cogent Arguments are Sword and Faggot) make us abhor that Religion which the Christian World grows weary of, and I hope will in short time throw off: Let the Commotions in Germany, the sad *Catastrophe* of our Royal Martyr, and the dreadful Effects of those times dissuade us from being imposed on by such Incendiaries, and oblige us to pray for, and to our utmost power endeavour the Peace of *Jerusalem*. Because,

Lastly, of the Motive in the Text, *They shall prosper that love thee*; where the original Word *רָצוּ* comes from the *Radix* *רָצוּ* which signifies, *Tranquilli erunt, salices erunt*; they shall be happy both in Mind and Body; all inward Contentment; all outward Felicity shall be enjoyed by them that are at Unity with, and uniform to our *Jerusalem*, our Church of England, which I am confident will be continued and preserved by God, as long as he hath a Church upon Earth.

Buxtorf Bith-
ner, Janse-
us, Prosperi.

E 2

Let

Let then all Dissenters from us, I beseech them, see the danger of their and our Enemies of Rome, whose grand Endeavour is to divide us, and so destroy us by our selves; and let it influence them to unite with us against a common Adversary.

Let them lay aside that unreasonable and unjust Prejudice against our Church, of being Popishly affected, by asking themselves seriously, What Party of Dissenters did, or dared to speak or write against Popery a few years since, when they at the same time did apprehend it coming in like a Deluge? Nay, they rather then closed with, and are now fond of a Liberty of Conscience, whereby Popery is most probably to be promoted, and the Dissenters imposed on in their own Meetings by Popish Emisaries.

It was (as must be confess'd) the Church of England Men alone, who from their Pulpits and the Press, (as they had no Reason to be ashamed to own their Religion, so) were not afraid to defend it; and have shewn that 'tis our Church which is the greatest Bulwark against Popery, by daring rather to suffer for it, than betray it, to arrive at the greatest Honours, or keep the grandest Privileges.

And would our dissenting Brethren but unite with us, (which they have just cause to do) 'twould free them from the Trouble and Distracting of halting between divers Opinions; this would free the Nation and Church from Schism and Faction, cause both to enjoy peace, make us all happy at home, and formidable abroad: This would, in a word, prepare us for Gods Spirit and its Graces in the Church, where all its Members were *ὁμοθυμαδόν*, of one mind, when the Holy Ghost descended on them, and would entitle both Church and State to Gods protection, that *the Gates of Hell shall not prevail against us*.

And therefore with the words of my Text, let Tongue and Heart of every one of us pray earnestly for, and let all our Endeavours be to the promoting of the Peace of our Jerusalem; and we need nor doubt, but the God of Mercies, who ever took care of his Church amongst us, will grant us the gracious Answer of the next words, *They shall prosper that love thee*.

To which, God the Father, Son and Holy Ghost, Three Persons, and one God, be ascribed of us, and all the World, all Praise and Thanksgiving, now and evermore. Amen.

FINIS.